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REVIEWS.

The School of Character in Prison. By PROFESSOR CHARLES R. HENDERSON. An address before the Chaplains at the National Prison Congress held at Louisville, Ky., 1903. Published in the Annual Volume of Proceedings.

THE address of Professor Henderson is encouraging to plodders in pursuit of prison science, because it is a recognition, from this high religious and educational authority, of the natural and rational, not solely the supernatural and miraculous, in moral reformations, because it must serve to jog along the tardy chaplains who too exclusively preach introspection, to the neglect of circumspection; and because it points indexically beyond the ideal of prison schools to what all prisons ought to be: each a school of character—good character.

The author's first principle of methods, for such a school of character—"a man must be taught to know what he ought to will"—implies, as he has already affirmed in the same address, that "many prisoners have not practical moral discrimination." This view is confirmed by this writer's observations of prisoners; for of the many thousands so carefully examined none revealed a moral sense in connection with the crime, either preceding, perpetrating, or in retrospection. Such absence of moral discrimination should modify the common estimate of crimes and molar wickedness of criminals, and should teach us the probable uselessness of what the chaplains term "the direct appeal" when unsupported by a moral education. Sermonic appeals to the spiritual life must fail to persuade the multitude to what is virtuous and honorable; for it is not in the nature of the mass of prisoners to obey a sense of shame, nor to abstain from vicious things because they are disgraceful, since they live according to the dictates of passion and pursue their own pleasures and the means of gratifying them. Of what is honorable and truly pleasant they have no idea, inasmuch as they never had a taste for it. Good taste is essentially a moral quality—is subjectively good character; so that the school of character may well

strive to cultivate a right appreciation of real excellence—a correct judgment.

A rare condensation of the total pedagogic science is the second method principle laid down by the author: "Ideas of right disposition and conduct which are clearly, vividly, persistently, and agreeably, with great variety, kept before the mind tend to take possession of the thought and pass on into emotion and action." The practicability of greatly changing—improving—the habitual mental attitudes and moral estimates of a company of prisoners by means of persistent operation of what is usually understood by "moral influences" cannot be denied; but it should be remembered that such changes are by their very nature unconsciously developed—more the product of the total environment than of any single item of individual effort; and that the good influence of preacher or teacher depends more upon virtuous outgo from individual character than upon the choicest selection of sentiments and words expressed. That there may be such completeness of organization and harmony of adjustment between all functions and functionaries of a reformatory prison (the true character school) as shall effectually obsess the mass of prisoners with right ideas of disposition and behavior, may unhesitatingly be affirmed; for I have known of at least one instance and institution where that attainment was quite accomplished, or very nearly approximated. Most certainly such should be the aim. The character school in prison should insist on *right doing* for the benefit of good habit, for the influence of tone of the whole establishment, and for the unexplained but actual psychical and moral taste to which such good conduct does unquestionably contribute. To this end strict disciplinary control is absolutely required: if it is wise to assume a virtue if you have it not, it is surely wisdom to practice virtuous conduct under compulsion, if one is not himself voluntarily, virtuously inclined.

It is possible that the third principle stated in the address is a fundamental pedagogical principle which, as Professor Henderson says, may be duly appreciated by the best of trained teachers, but is not properly regarded by all preachers and prison chaplains. The principle is that self-activity helps to make ideas one's own and more effective than when ideas are poured from pulpit or platform upon merely passive listeners. The sincere man who has something to say will get a hearing from his prisoner audience, but the persuasive power of public discourse and the prisoner's attitude of sincerity are ordinarily much overestimated. After an exceptionally impres-

sive sermon to prisoners one of them said to me: "I rather think *that* man may himself believe what he said." Lodgment of moral ideas is, however, better made by the Socratic method, and indirectly a religious or moral topic treated discursively, or by conversation between two competent conversationalists in presence of the prisoners, or discussed *pro* and *con* by speakers and auditors, has proved the most efficient method. Too bald style of talk about God and goodness obstructs the aim. Prisoners instinctively close their minds against such pulpit ministrations. But when such topics are indirectly presented, their minds remain more open and receptive. Wonder is so akin to worship that to excite it leads on to self-discovery of high ideas, which is infinitely better than simply to be told about them. I shall not soon forget the evident religious impressiveness of three Sunday-morning talks to prisoners by a preacher broad-minded enough to omit for the time the common devotional items of Scripture reading, prayer, and singing from the service. The topics were: "A Morning in My Garden;" "An Evening with the Stars;" and "The Ocean—A Voyage Thereon." Another, on another occasion, by a teacher—perhaps the most powerful religious discourse of all I have known—was entitled "The Seen and Unseen"—the latest science on these subjects. In none of the above-named addresses was there any mention by name or direct allusion to the Deity; yet, throughout each and all of them the thought obsessed our minds.

Professor Henderson well says that the teacher of a character school in prison, if he is to be of any real use as educator of moral sense, must himself have insight into the *universal*. But he should not ostentatiously proclaim it; rather let the prisoners feel and find it for themselves.

Z. R. BROCKWAY.

ELMIRA, N. Y.

A History of Matrimonial Institutions, Chiefly in England and the United States; with an Introductory Analysis of the Literature and the Theories of Primitive Marriage and the Family. By GEORGE ELLIOTT HOWARD, PH.D., Professorial Lecturer in the University of Chicago. Chicago: The University of Chicago Press, 1904. 3 vols. Pp. xv + 473; 497; 449. \$10.

THIS work is veritably a *magnum opus*. No work of similar scope has heretofore been attempted, and Dr. Howard has carried